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# THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 29, 1905.

VOL. VII, NO. 26

## Occurrence and Comment.

"Tainted money." "Yes, and Presbyterian money is 'tainted money.' 'Tain't enough," said a speaker before the General Assembly, as reported in The Westminster; and the sentiment was greeted with applause.—Examiner.

Teach and train your boy into self-government. He resists restraint and compulsion. Appeal to his sense of justice, and to his pride of honor. Stir his consciousness of responsibility to God.

The only earthly immortality is to live in the lives of others after you have departed this world. Who can tell how long John A. Broadus will live and preach in the men whom he has taught!

La Croix, a Roman Catholic newspaper published in Paris, says that of the \$1,352,017 contributed for Catholic Missions last year \$702,080, more than half, came from France, in which complete separation of State from church is practically accomplished.

Forty years ago Mark Twain said the Cathedrals and churches of Italy were filled with worshipers and the streets of its cities swarmed with afflicted beggary. Now the Catholics of Belgium have decided to present the Pope with a new and costly house of worship. Why not a hospital for the diseased poor?

The main object in every school should be, not to provide the children with the means of earning a livelihood, but to show them how to live a happy and worthy life, inspired by ideals which exalt and dignify both labor and leisure. To see beauty and to love it is to possess large securities for such a life.—President Eliot.

In his late encyclical, the Pope encourages Catholics to enter public life that they may be a force against the threat of socialism. This is said to be the first time the Vatican has allowed the Catholics to vote since the famous rule of Pius IX, in which they were forbidden to take part in Italian elections. This encyclical may lead to the recognition of Italian legislative institutions.

Bishop Hargrove, on account of ill health, has retired from the Board of

Trustees of Vanderbilt University and Bishop Galloway has been elected to fill the vacancy. It is said that he will be president of the Board. There is no gift of Southern Methodism out of reach of this distinguished Mississippian, and he will fill with extraordinary ability and fidelity, and richly adorn any position of honor and trust to which he may be raised.

Some one has said with a show of emphasis that "grit is a quality even more desirable than wit." Of this we are in doubt, however. We think we have seen men with grit so out of proportion to their wit that they stood in their own way to real progress and genuine success. Bulldog grit is of real use among bulldogs, and perchance where wolves and such like do congregate; but is practically of no effect among sheep.

And so after all, the much discussed "Rhode's Scholarships" at Oxford, England, are to go to the American boys who excel in the game of base ball, and that more beastly one of foot ball. They must be up in these things that make animals however far back they may be in the matters that make men. We are glad, however, that most of these scholarships are going to the Dutch, and that our American boys are being educated at home for home uses.

The love of money is the bane of Russia even more than of some of the other peoples. The religious people of the South gave up their church bells to make cannon during the sectional war, but no penny of the 7,000,000,000 roubles that constitute the wealth of the Russian Church is offered to rescue the sinking fortunes of the great empire. Well, let her sink if she must, and the old apostacy with her. She has cursed the earth long enough. A new Russia will come in her place to bless.

The alumni of Howard University, Washington, D. C., and other prominent Negroes at the National Capitol, have asked for the removal of Rev. John B. Gordon from the presidency of that school, because, besides being incompetent and unsuccessful in administration, "he refused to associate socially with the students." Just as soon as capable Negroes can be found they should be made presidents of their own schools. White men and women will not enter into social equality with the Negro. And then, the Negro should be

allowed and encouraged to bring out the best that is in him.

The World's Student Christian Federation in its ten-year's existence has united in the movement over 1,100,000 students and professors, belonging to nearly 40 nations, and enrolled in over \$1,800 local associations. It is devoted to Christian work among students and to missions. Recently 3,500 volunteers from North America and Europe sailed for mission fields. In its late meeting at Zeist, Holland, "leaders of students work in 30 nations from the five continents and Australia were present." John L. Watt of New York gave a review of the movement since its organization in 1895.

It is said that the new popular assembly of Russia is to be composed of 500 members elected for five years, that it will be co-equal in power with the council of empire, and that acts of legislation to become law must pass both houses, the popular assembly and the council of empire, and receive the emperor's approval. But if these two houses cannot enact law over the emperor's veto, they will be only an advisory body without any legislative authority at all. The emperor through the beurocracy would remain an absolute autocracy. An empire is a territory under the dominion of a supreme ruler. There cannot be an empire without an emperor. Promise to any council or assembly in the government cannot be made in good faith. There cannot be a republic in an empire.

It is said that "in the revival in Wales the Baptist churches have received more additions than those of all other denominations together." How account for it? There has been absolutely no sectarian feeling or effort in the meetings. This fact may be accounted for by one of the results of the meetings—increase in Bible circulation, and earnest study of its teaching, with sincere desire to know and honest purpose to do God's will in all things. People who search the Scriptures without prejudice, see that Baptists do like the Bible reads; and when they have the earnestness of conviction, they desire to walk in its light. Speculation, mere theory and opinion about religion, put away and kept in a pigeon hole of the mind, seldom moves to action. David said that serious thought turned his feet unto God's testimonies.



## Knowledge Of Christ.

"For I determined not to know anything among you, save Jesus Christ and him crucified." 2 Cor. 2:2.

A sublime declaration. It is not the utterance of a man limited in education, or weak in mental power. His learning was not inferior to any of his days; nor did any excel him in strength of mind. He ranks with Solomon, Moses, Isaiah, and others in wisdom, power and integrity. In the acuteness of reasoning, history gives no superior. He was both by nature and education fitted to stand before kings. By grace he qualified for more. No sacrifice was too great; no humility too abject, and no suffering too dreadful, if he might win Christ. All things else he counted as loss. In preaching he magnified his office. He would rather speak five words to the understanding than ten thousand in an unknown tongue. He was a model preacher. The nearer, in both spirit and manner, approach this great apostle, the nearer will they fill their heavenly mission. As ever any man, inspired or uninspired, less selfish and more consecrated to the cause of his Master? One of the great needs of our day is more Pauline preaching. He did not shun to declare the whole counsel of God, exhorting men to follow him as he followed Christ. As a chosen vessel of God, he sacredly regarded the dispensation committed to him; and so pungent was his conviction that he cried, "Woe is me, if I preach not the gospel." The example of Christ alone is more worthy.

I. Knowledge of Christ the highest wisdom.

Though witty investigations have been multiplied, man by wisdom never knew God. Scientific research could never penetrate the thick darkness.

Century upon century men and nations have groped in painted night, "sitting in the region and shadow of death," with no ray of Divine light penetrating the dungeons of woe. A proper word for God is not known among heathen nations. If ever there was a man without revelation, an idea of Mediator and Savior, it has been so vague as to furnish no solid hope of deliverance. Diseased indeed man may have realized himself to be; but to discover the remedy effort proved in vain. Without the knowledge of the crucified Christ the world is a night without a star and day without a sun. It is as a desert of endless stretch with no shrub, tree or water. A vessel upon a strange sea, without chart or compass with broken helm and shattered mast could be no more pitiable than man ignorant of God. Scarcely could the fallen angels, reserved in darkness, present more doleful state. Indeed, the more a man knows, while ignorant of Christ, the worse is his case. The enlargement of his perceptions would cause him more keenly to realize his humiliation. The farther he reaches in wisdom, not knowing the Lord Jesus, the lower must be his fate.

## THE BAPTIST.

### II. The most profound wisdom.

At creation the sons of God shouted for joy. At the birth of Christ angels came to earth and sung upon the plains of Judea, "Peace on earth and good will to men." So wonderful is the way of salvation, deep and sublime, that angels desire to look into it. Well, they might. For all the fullness of the God-head to dwell bodily in Christ Jesus transcends the comprehension of both men and angels. Yet it is a fact revealed, most wondrous in God's revelation to man. For Him, who was with the Father before the world was, to be made flesh and dwell among men, for Him, who was equal with God, to stoop to the form of a servant; for the Infinite to be made of a woman and under the law; for Him who knew to sin to be made sin for us; for Him, though He was rich, to become poor that we might be rich; for the harmless, and undefiled, and separate from sinners, to die the just for the unjust; for Him to do all this and more, finite mind can never measure.

That wisdom that could satisfy justice and extend mercy, where no mercy is due, is the wisdom of God. Well, may it be the song of men and angels. Only that wisdom that is all Divine can fathom the depths of redemption.

### III. The only knowledge that elevates man.

Letters and science may polish the mind and refine taste. They may so enlarge his vision that he can see beauties where the rustic sees only shadows. With only nature for his guide, man is no stronger today than he was 3,000 years ago. Alexander, Cicero, Plato, Homer, Caesar, and many others, had all the strength of intellect and acuteness of perception that men now have. Lycurgus and Solon have had few, if any superiors. The only knowledge that can lift man above himself, clothe him, putting him in his right mind, and purifying his heart, is Christ and Him crucified. It alone can lift man out of darkness into light. This knowledge spans the future with radiant hope, and sets the feet in the road that leads to God and heaven.

### IV. This knowledge sets prisoners free.

By it we are reconciled to God and made heirs of God and joint heirs with Christ. So, we are delivered from the curse of the law, the bondage of sin and Satan, and made partakers of that inheritance that is "incorruptible, undefiled, and that fadeth not away." This freedom is secured by breaking the prison doors of hell and opening the gates of heaven. "Christ was manifested to destroy the works of the devil." Hence all the children of the Lord Jesus are free from the fear of wrath because God "makes them to lie down in green pastures, and leads them besides the still waters." This liberty guarantees to every soul a home in the "house of many mansions," there to dwell with the Lord, angels and all the good, in eternal peace.

A. P. COPELAND.

June 29.

## Gulf Coast Mission Field.

In his letter to the Galatians Paul says: "Then fourteen years after I went up to Jerusalem." After fourteen years absence from our Coast Mission Field as a laborer, the writer went up to our Associational Jerusalem at Scranton a few days ago and met with the brethren. The proceedings of the meeting were vigorous and the reports and speeches were indicative of intelligence and ability. No one present could note as did the writer, the difference in the personnel of the body from what it was in the long ago. What changes old father Time has wrought, and yet the good work goes on, and it was said by those who knew that the meeting at Scranton was the best in years. It was encouraging, and it was good to be there.

For a number of years the writer was the only Baptist minister on the Coast. He served as best he could seven churches and preached occasionally at several other mission points. Now there are seven ministers at work in the same territory. (Gulf port however has been built since my former residence here.) It is worthy of note that five of the seven preachers are Ex-Confederate Soldiers, Hall, Searcy, Finley, Grace and Bowen, Morris and Boone are younger. The Ex-Confederates are profoundly ignorant of the "preachers dead line" which has been fixed by the unsanctified sentiment of this age. The Gulf Coast Ministry with the exception of one is an intelligent able body of men and our Baptist cause is safe in their hands.

Our Coast country has built up much in a material way and the population has increased since I was missionary here, but religiously and morally it is no better. It appears to me that ungodliness and worldly mindedness has kept pace with the increase in population. I would be glad to say if I could that our congregations and Sunday schools have increased in attendance in the same ratio, but I cannot. As a rule they are not as large as they were twenty years ago, and I ought to know. But is this coast ministry an exception in this respect? Nay, for it is a sad fact that the falling off in church attendance is the case well nigh everywhere, and vital godliness or deep toned spirituality is not as common an article among God's people to day as it was twenty to forty years ago.

It may be a matter of information for our people to be told that with few exceptions the additions to our coast churches by baptism have come from Baptist families or from those connected with Baptist people in some way. We have reached and gathered into our churches but few outsiders. However to have saved our own to Baptist faith and principles with all that means in its far reaching importance, is a work for which we should be devoutly grateful to God. If we had accomplished nothing more during all the years of our financial expenditure and labor and toil it were enough to repay us many fold. But the visible results of our work as aforesaid do not em-

1905

brace all the good which has been accomplished in this field. The undying influence of the glorious gospel has touched many hearts and many impressions for good that will be as lasting as eternity. The leaven of the gospel as Baptists hold it and place it in the minds of immortals, will work gradually, but surely through the mysterious agency of the Holy Spirit. And when the trumpet of the angel sounds the funeral of time, then shall it appear gloriously true that the labor and toil of his servants along this Gulf-washed shore was not in vain in the Lord. Hear the voice of the great and good Master, "Go ye therefore etc, etc, and Lo I am with you always." Let the battle cry be, Go forward, falter not. Dear Master, by thy grace we will, only lead thou us on.

Beautiful for situation, the joy of our State, is this Gulf Coast Country, and it is coming into notice more and more. Real Estate is advancing in price all along the line, and with prospective improvement to materialize in the near future, no one can tell to what extent this country may develop.

For the information of my friends who may wish to know I would say I am doing some mission work for both the General Association and State Convention and am pastor of two churches beside. My time is filled and I have all I can do. I am pastor of the first and oldest church on the coast which was organized in 1832, and it is the church into whose fellowship I was baptized when I was fifteen (15) years of age, forty-six years ago. My health is good and I am hopeful.

May the blessings of God rest upon my beloved friends along the line of the N. & N. E. R. R. whom I served as pastor so long. "Blest be the tie that binds our hearts in Christian love."

O. D. BOWEN.

Handsboro, Miss., June 8th., 1905.

## Announcement.

I am glad to announce that J. B. Fletcher of Texarkana, Texas, will assist me in a meeting in Durant, beginning July 16th. Bro. Fletcher is one of the genial missionaries of Texas, and having obtained a furlow of a few weeks to visit his son who lives in Jackson, Miss., he will also aid me in a meeting. The last meeting I held in Texas was in Atlanta, and J. B. Fletcher aided me there with the result of 62 additions, 49 by baptism. He was once a saloon keeper in Tennessee, and when converted went to fighting saloons and the devil with all his might. He is a "warm member" when fighting sin, and he is an Irishman. He has a great big heart, big enough to take in the whole round world, sinners and all; and he is doing his share to rescue it from the usurper, the Prince of the power of the air. He has also a fine singer with him, who sings with great power and sweetness. Brethren, pray for us in Durant, that the Holy Spirit may come in great power and blessing.

T. A. MOORE.

## THE BAPTIST.

## THE HOME.

### Individuality.

Resolve to be thyself, and know that he Who finds himself loses his misery.—A. H. Clough.

### The Divine Spark.

The prisoner in the death cell was the product of the slum. He was born there, and he grew up to crime. He was ignorant and brutal and stolid. During his trial for murder he seemed scarcely above one of the lowest animals in intelligence. He hardly listened to witnesses and lawyers, and even the awful sentences from the lips of the judge did not arouse him from his phlegmatic stupor.

During the weeks in the prison where he awaited the execution of the penalty neither priest nor warden could penetrate his dense indifference. He ate heartily and slept much of the time. He showed neither fear nor impatience. He was "a hard case," and even the prison chaplain despaired of him.

There was, however, one woman visitor at the prison to whom he gave a little more attention than to others. He could hardly be said to welcome her, but he did not totally ignore her. The day before he was to die she came early to his cell bearing a message from the warden.

"I am to tell you," she said in her friendly and sympathetic way, "that you can have anything you want today. Is there not something you would like?"

"Anything I want?" he repeated after her, without much show of interest.

"Yes, anything you want."

"Do you mean anything to eat and drink, or anything in the world?" he asked.

"I think we may almost say anything in the world," she replied. "That is, anything which you could have if you did not have to be here."

Then for the first time his face flushed and his eyes filled with tears. "O madam," he said in his broken English, "there is something I want so very much. I have thought about it, but dared not to ask. I want once more to put my baby to sleep."

So the woman went to the house where the murderer's motherless baby was lodged, and brought her to the prison; and all day long the hard, stolid man walked up and down the cell, singing and talking softly to the poor little creature.

She would sleep and wake and laugh and cry a little. At last, as twilight fell, the baby went fast asleep, and without a word he handed her to the woman waiting to receive her. Then he too slept—for the last time on earth.

He spoke no word of penitence for his grievous sins. Woeat hope he had for the unknown future none could know. But there was no one who saw the man with the baby in his arms but believed that somewhere beneath all his wickedness and brutality there glowed a divine spark of

that wonderful love make the Fatherhood of God comprehensible to us—the love that never faileth.—Youths Companion.

### HOUSEHOLD SUGGESTIONS.

Salads should be served the day they are prepared.

Gum camphor scattered about mice haunts will drive them away.

Cheese should be kept under glass or in earthenware, not in wood.

A lump of sugar saturated with vinegar is said to be a remedy for hiccough.

Knives for the table should never be used to cook with, but should be kept by themselves.

If a pot of tea has boiled while standing on the hob, add a little cold water to remove the bitter taste.

A remedy for chillblains is to apply to the affected parts laudanum and spirits of camphor mixed in equal parts.

The oil from a box of sardines is an excellent addition to codfish balls, or any kind of minced fish, instead of butter.

A half glass of tepid water with a heaping teaspoonful each of salt and dry mustard, is an antidote or most any kind of poison.—Farm and Fireside.

### CHICKEN AND NUT SANDWICHES.

Chip fine the white meat of a cooked chicken and pound to a paste in a mortar. Season to taste with salt, paprika oil, and lemon juice, and spread upon thin bits of bread. Spread other bits of bread, corresponding in shape to the first, with butter; press into the butter English walnuts, pecan nuts, or almonds, blanched and sliced very thin. Press corresponding pieces together.

### A Request

The Mississippi Baptist State Convention is to meet this year with our church here at Tupelo. Time, July 5, 6, 7th. We are planning to entertain all who attend the Convention. We hope to have our homes full. Here is my request. Please decide now to come, then notify me at once that you are coming. This will help us to entertain you.

R. A. KIMBROUGH, Pastor.

### Biloxi.

Although the weather was burning hot we had a good day last Sunday. Good congregation at morning service. Took collection at close of sermon and rounded out \$41.85. This is our second collection for State Missions this year. For these missions we have given in the neighborhood of \$200.00, which is a large increase over any previous year.

At the night service we had a large congregation, at the close another young lady united with the church. With this the Biloxi notes will cease for awhile, as next Thursday Mrs. Searcy and I start for the Baptist World Congress. We aim to spend next Sunday in Washington City looking in on the greatest Sunday School in the United States. More later.

J. B. SEARCY.



### The Proposition of Co-Education for Mississippi College III.

The proposition to convert Mississippi College into a co-educational institution is based on grounds of necessity. One, it is insisted, is a denominational necessity; and the other a financial necessity. By denominational necessity we are to understand that it would be greatly to the advantage of Baptists to provide facilities for the education of both sexes in one institution, and under one management; that the denomination is at some disadvantage in not thus fostering coeducation. In support of this plea it is affirmed that our girls in larger numbers are being educated in Baptist schools beyond the State, and in the State school for girls at Columbus, and also in schools of other denominations than Baptists. The speciousness of this plea requires just two observations. One is that the remedy proposed is altogether doubtful, and of an experimental nature. It does not follow that if we should do more for the education of our girls we should do so by the methods of coeducation. That system has not been found to be an efficient means for the education of any large number of girls in these states which are maintaining such schools. With the exception of the Texas coeducational institution the attendance of girls in the others is pitifully small, suggesting that the demand does not come from the patronage. The great Columbus school will continue to fill its halls with girls from every denomination; and prominent well equipped institutions for young women will continue to over-reach State lines, whether or not Mississippi Baptists establish coeducation. The other objection to be made on this plea for coeducation is, That a larger percentage of Baptist girls is being educated today than Baptist boys; and also, that a greater number of them are under Baptist auspices than of our boys. For instance, if only the three leading Baptist institutions of the State be taken into account, it will be found that Mississippi College does not enroll as many boys as do Hillman and Blue Mountain of girls. Surely this plea of necessity is not supported by these facts. But this plea of necessity goes further and draws upon possible future conditions. Co-educationalists become prophets, having had visions of empty college buildings, of schools abandoned, would have us readjust our educational system to meet the emergency. They see the coming cloud, though no more than the eye of the hand in the educational firmament, and the passing of the great female colleges of the country. They are sure that these institutions have had their day, and that others of like character will not be founded; that the institution of private ownership must and will give place to those of denominational ownership and management. In the face of the flourishing condition of the leading female colleges all over the country, many people will believe in such things, however sincerely they may put forth. Why,

here is Blue Mountain in the zenith of her glory, the pride of every Baptist, with no college in the land, denominational or otherwise, that is in a more flourishing state, and that has a more promising future. Here is Hillman facing an open door of larger things than she has ever known, assured of doubling and trebling her enrollment if she may but decide to spread out. Certainly these distinguished educators who are building up these great institutions, do not believe that the female college under private ownership is passing, else they would be disposing of them; at least, they would not be making outlays for increase and enlargement. Suppose that either of these female colleges should decide to enlarge by incorporating as a joint stock company, and place their stock on the market; how readily would every share be taken up by popular subscription at par value? Now, whilst such a response from the public would prove nothing to the point as an argument, yet it does very positively indicate the strength of public sentiment on the permanency and value of a well conducted Baptist female college of private ownership. The sentiment for separate education is so strong that if coeducation were in full blast at Clinton it would not affect the patronage and prosperity of either of these well equipped schools. Surely the Baptist female college will not pass from us so long as such schools are filled with Baptist girls.

When the public come to that way of thinking it will be discovered in their withdrawal of patronage from these long established female colleges, in favor of the co-educational institution. And when the owners of these existing female colleges begin to believe that coeducation is the best for the girls, the last and best test of their downright sincerity will be in the remodeling of their schools to meet the conditions of coeducation. They are not ready to do this thing for the reason that they believe, as does every body else, that there is a place for the existing female colleges, and that such institutions have the solid foundation of permanency, with an enlarging sphere that will demand, by the law of supply, the establishing of similar schools as certainly as higher female education shall continue to flourish. If among our educators of young women we have those who advocate coeducation for other schools, and not for their schools they are welcome to the embarrassment of explaining away their apparent inconsistency. Let such lead off in the movement by declaring their institutions open henceforth to both sexes. Whilst to many it would be shocking to consider a proposition for opening the doors of Blue Mountain and Hillman to boys and young men; yet upon the merits of the question it is just as right and proper as to open the doors of Mississippi College to young women. It would but widen the application of a method of education claimed to be superior to existing methods.

A final answer to the denominational necessity plea is, That if the separate female college is a necessity for some of our girls, why not for all of them? And again, If a separate female college is a necessity, justifying continued existence, why not the one separate male college a necessity? Is not the reason for the continued work of the one the same as for the other—doing a great work, and no other to take up its work? The voice of conservatism from every section of our State would be heard if spoken, Let well enough alone. Give us a rest from college agitation. Go on with the present good work.

Following the plea of denominational necessity, the point of financial necessity is urged. First, that coeducation offers mutual advantages and benefits to both sexes; second, that the interests of the denomination demand a centralized educational work; and third, that financial economy necessitates coeducation. This last plea, that the new system would be in the interest of economy is an assumption, pure and simple. However plausibly it has been set forth the penetrative mind will detect the superficial treatment of a grave question, and will insist that if coeducation does not commend itself upon the merits of the policy it must not be adopted for the sake of saving dollars and cents.

In the first place, it can not be shown that it will cost less to convert Mississippi College from its present slender building equipment for the education of young men into an institution of modern construction for the joint education of both our boys and girls. But if the prospective one-hundred-thousand dollar fund shall be applied to the erection of buildings to meet the requirements of our male college, as originally conceived and intended, such an outlay would equip the school for the care, and the assured enrollment, of five-hundred or more young men. On the other hand, if to be appropriated in a large measure to two distinct lines of buildings—some of them duplications—the said building fund will be found to be altogether insufficient, leaving the college in a more embarrassing situation than at the present. If the proposition was to convert a well equipped college into a co-educational school the question would have a less objectionable feature. But to invest this amount in duplicate dormitories, dining halls and other buildings, Mississippi College would begin her new career in a more straightened condition than she has ever known. The outfit for the girls would require every cent of the fund; but if applied to the needs of our historic institution for its perpetuation as a college for young men, it would place her in the front rank among denominational colleges anywhere.

Then, again, if this proposed radical change should be adopted at the convention, and if the campaign should at once be inaugurated for the raising of the given sum, the question of financial necessity would most probably become overshadowed

owed by a distraction and division among our forces. The opposition that the movement would develop would be manifest in a half hearted or indifferent support of some; whilst it is highly probable that an irreconcilable opposition would withhold their support and patronage altogether, thus leaving the financial burden upon the advocates of coeducation. Those who would take no account of difficulties and problems that attend radical changes in administrative policies may dispose of this last mentioned objection by charging the writer with a case of hopeless pessimism; but the wise and the conservative will consider every probable evil and danger, even as the mariner would consult his charts for the safety of his vessel. The voyage may be forecast by the seas that others have known, sailing in these waters. Without exception the ship of coeducation has known only the stormy and the rocky sea, and it does not change the fact to shut our eyes to the real, because of the more pleasing prospect in the realm of the fanciful.

Baptists are united today on Mississippi College as never before in our history; and the administration of our educational work meets with the most cordial approbation of every intelligent man; but no man among us is wise enough to calculate the amount of defection liable to arise out of the proposition to change the nature of the institution, if carried out. The writer does not hesitate to say that he believes Dr. Lowrey and his able faculty could come as near making a success of coeducation as any set of men on earth; but with a divided constituency, with insufficient equipment, and with problems of discipline and administration that they have never dreamed of, it is not to be expected that they would succeed any better than other such institutions having immensely superior facilities. But be it remembered that successful coeducation for young men and women remains yet to be accomplished.

#### TWO COUNTER PROPOSITIONS.

Pertinent to the situation now confronting us, the writer would submit, First: If it shall after deliberation be decided that as a denomination we must do something for the education of our girls, as we do for our boys, then let us consider the proposition of their separate education by the establishing of a separate institution, to be created, owned and maintained by the Baptist convention. It can be shown to be more feasible than any co-educational measure, in that the movement would not be opposed by any part of our people; nor would it divide our forces. If the convention should decide to maintain such a college in addition to Mississippi College, it will be found that there are many well located cities and towns which would bid for the location of such a school in their community so liberally as to provide for the greater portion of the outlay. Such an institution might be located as far as possible with reference to the geographical location of Blue Mountain and Hill-

man. This denominational female college should no more work against the interests of existing female schools than if the same work were done in Mississippi College at Clinton. The school might be incorporated as an adjunct, or as a department of Mississippi College, conducted by the same board of trustees, with one president for the two, thus securing harmonious action with an economy of expenditure not possible to coeducation at Mississippi College.

The other suggestion is, That if nothing but coeducation is to be considered, then let us go about it by the convention creating a Commission of a number of wise, good men who shall be charged with the duty of making a thorough investigation of the existing co-educational institutions, with respect to successes, difficulties and failures; and also the outlook as now appears for such methods of education; such commission to formulate a report to the convention one year hence of their investigations, and such recommendations as their judgment may dictate. If this course shall lead to the adoption of the new policy it will come just as soon as it hastily and prematurely enacted by the coming convention. It will be removed from the field of discussion, and possibly of hurtful contention. Not a day would be lost it resolved upon. On the other hand, if the movement should be found to be dangerous, or even of doubtful wisdom, the denomination would be spared the repetition of history.

June 22, 1905.

ALUMNUS.

### Sunday School Lesson.

BY R. A. KIMBROUGH.

July 2, 1905.

II. Chron. 32:9-23.

#### Sennacherib's Invasion.

Motto Text: "With us is the Lord our God to help us, and to fight our battles." II Chron. 32:8. The lessons for the remainder of the year are in the Old Testament.—They begin where they left off the last of last year. We had studied into the reign of Hezekiah, King of Judah. Samaria had fallen and the Kingdom of Israel destroyed. Sin was the cause of the fall. Judah had been greatly reduced and was paying tribute to Assyria under the reign of Hezekiah.

#### THE LESSON STORY.

Time, B. C. 701. Place, Judah and Jerusalem. Chief characters, Hezekiah, King of Judah and Sennacherib, King of Assyria. Consult maps. To get the story well, read all of Chapter 32. Then read 2 Ki. 18:1-37. (Isa 36:1-22.)

The Assyrian Army under Sennacherib was in Palestine at this time. Hezekiah had already sent gifts in large value to check Sennacherib. This did not check him. His enemy of Judah was at the head of the greatest world power. He desired the overthrow of Judah. Hezekiah de-

termined that it should not be done. By the help of the Lord he would throw off the Assyrian yoke. He had laid a good foundation by his devotion to God and his overthrow of idolatry and by restoring the true worship and the thorough cleansing of the temple in the beginning of his reign. Sennacherib's army was at Lachish. He sent a message to Hezekiah, ridiculing the idea of his trying to stand against Assyria. He told of his successes at other times and places and argued that he would be thus successful against Jerusalem. This tirade from the king was delivered by Rabshakeh. He also wrote letters railing on the Lord. The servants who were sent to Hezekiah spoke to the people of Jerusalem against God and sought to trouble them in their faith. So the king of Judah and Isaiah, the prophet, sought the Lord in prayer. God answered them. That night an angel from the Lord came into the Assyrian camp and the next morning 185,000 men were dead. This sent Sennacherib in shame back to Assyria, where he was soon slain by his own house. The Lord saved His own. See the motto text. Hezekiah was exalted in the sight of all.

#### IN THE CLASS.

Give time and places of this lesson. Name the leading characters. What nations did they represent? What of Judah at this time? What kind of king was Hezekiah? What of Assyria then? Who was king? Whom did he follow? Where was his army at this time? Had he received anything from Hezekiah? Did he go or send word to Hezekiah? Did Sennacherib think he would easily take Jerusalem? What was his first question? What did he say threatened the inhabitants of Jerusalem? What in verse 12 to disturb any who may have been idolatrous? What in verse 13 to scare them? What comparison in verse 14? What exhortation in verse 15? Any blasphemy in verse 16 and 17? To what did the servants of Assyria resort then? See 18 and 19. Then what did Hezekiah and Isaiah do? Was this the thing to do? Were they heard? What evidence? Who went into the Assyrian camp that night? How many were killed? What became of Sennacherib? Who saved Jerusalem? What effect did all this have on the people? How did they treat Hezekiah after this? Is it right to take God into account in our affairs? Results of faith and prayer. Results of self-dependence and blasphemy.

#### Greenwood, Miss.

We closed last Thursday night a gracious and helpful meeting. Rev. Paul Price, of Urbana, Ohio, did the preaching and did it to the great delight of large audiences. Every interest of the church has been advanced. As a result of the meeting twenty members were added to our roll, seven by baptism and thirteen by letter and relation. Our present membership stands at 158, with one to be baptized. This is more than double the membership when the present pastor came to the church.

Our people will remember Brother Price with much affection, and will pray for his work wherever he may go.

W. M. BURR.

June 20, 1905.



## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

## STATE ORGANIZATION.

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## In Winning Souls to Christ.

When all gifts and graces have been received and when prayer has been offered in behalf of the unconverted, there yet remain as the duty of every Christian direct and personal labors for the salvation of the unconverted. The real enjoyment of religion, the witness of the Spirit, the baptism of the Holy Ghost, are simply that there is, contemporaneous with these, and concomitant with them, a holy and unblamable life.

There must be this holy life, or the unconverted will have no real confidence in the genuineness of the profession of religion made with the lips. If any Christian, young or old, lead a pure upright and holy life, such life is a convincing and unanswerable argument for the reality and excellence of the Christian religion, and at the same time exerts a powerful influence upon all who are its subjects.

It must be noted that this involves the idea that worldliness and frivolity, and pleasure-seeking, and in fact, everything that is out of harmony with the best type of religious experience, must be laid aside. But this must be done by everyone who wishes the richest experience of divine blessing, the greatest spiritual influence and the highest success in winning souls to Christ.—Bishop F. F. Mañaliu.

## A Poor Soul.

It was on the Day of Judgment. A risen soul went up to the Lord in quiet confidence. Not that she was bold or proud or vain—oh, no; all her earthly life long she had pictured herself standing by the Lord's side on the latter day.

But the Lord looked earnestly into her face, and said: "Who art thou?"

Then the soul was startled by this question, and said, timidly: "My dear Lord, knowest thou me not?"

"No," said the Lord. "Know thee not." "Oh my Lord and God," said now the

## THE BAPTIST

June 29,

poor soul, "dost thou not remember how I went every Monday thou gavest me to the sewing-meeting, and Tuesdays to the temperance meeting, and Wednesdays to the Band of Hope, and Thursdays to the missionary meeting, and Fridays to the choir practice, and Saturdays to the free-and-easy for working girls, and Sundays to the guild?"

Sobbing and fluttered, she repeated the last word twice, and added in despair: "O Lord, remember thou really nothing at all?"

"Soul," said the Lord, "whenever I came and knocked at thy door, thou wast not at home."—Hermann Oeser.

## College Tidings.

The President has just returned from a sad mission. During the past session Sidney Hayes, son of Dr. C. L. Hayes of Byhalia, stayed in the home of the President and came to seem as one of his family. 4 weeks ago he left us. Last Friday at Byhalia he met instant death by the accidental discharge of a gun in the hands of one of his dearest friends. Answering the call of a telephone message I hastened to his home and performed the sad duty of speaking at his funeral. He was a noble-hearted generous boy. During the meeting which Bro. Borum held with us last fall he professed Christ and was baptized by Pastor Lipsey into the fellowship of the church. The news of his death will be sad news to all the boys who were with us last session, for none knew him but to love him. May God heal the broken hearts of his loved ones.

Allow me a word appropos to the two notes which have appeared in THE BAPTIST during the last few weeks in reference to the salaries of the president and professors of the college. Both the brethren who wrote were prompted I know by generous motives and we all appreciate their desire to have us better paid for our work.

First, I want to say that neither the president nor any of the professors are working for less than a living. All of us by being judicious and economical can live on our salaries.

Second, let me say that no man ought to be asked to work for a bare living if his work is work is worth more than that. It is every man's duty I think to lay up something for sickness, misfortune and age and for his family in case he should be called away.

Third, let me say that some of us could have been drawing larger salaries elsewhere if we had seen proper to accept them.

Fourth, let me say that the president, and I think all the professors, feel that the salaries are as large as the trustees could afford to promise under present financial conditions. They are paying us all that they can pay us and that is all that we can ask.

Fifth, let me say that in my opinion the convention ought to have nothing to do with the salaries paid at the College. A big body of people would not wish to act on a matter of that kind and could not

be sure as to the wisdom of their action. The trustees are appointed by the convention to look after the management of the College. They are a wise body of men and are doing their very best for the president and the professors. They will pay more as the income of the College enables them to pay more.

6th. Two things our Baptist people at large can do. Let the convention urge the people to do these two things.

1st. Let them give us buildings so that we can accommodate more students and at the same time get more money from tuition.

2nd. Let them enlarge the endowment fund as rapidly as possible so that the college can employ more men and better men and pay such salaries as they ought to have for their work.

In this connection let me gently remind some of our friends that they have endowment notes now due and that I very much need to collect these notes this month in order that I may secure the rest of the money from New York.

Let me also say that we want 400 students next session, therefore, let our friends send us the names of boys that ought to have our new catalogue.

Yours for progress,

W. T. LOWREY.

## Lewisville, Texas.

Bro. J. F. Black of 112 Belle Ave., Dallas, Texas has had so many calls to hold consecration meetings that he has given up his pastorate at South Park, Dallas, to devote his entire time to them. Bro. Black is specially fitted for these meetings and in the three days in which he holds three services each day in each church; he is signally blessed in helping Christians and the entire church to higher grounds. It was marvelous to me to see to what extent a meeting for the consecration of Christians reached in three days. Bro. Black will likely be in Mississippi in the early fall, and I think it would be a great blessing to many churches to have him with you in consecration meetings for about three days at each church. Write him at Dallas, Tex., 112 Belle Ave.

Our church here at Lewisville under the blessings of God has made great advancement during the past year.

We are having frequent additions by baptism and letter, have greatly increased our offerings to missions, Orphan's home, and education and in addition with only 110 members, we've let the contract for a modern brick building with Sunday school room, pastor's study and robing room that will cost us when furnished and complete between \$6,000 and \$7,000.

The writer expects to be in Mississippi again in July in some meetings with Bro. Paden of Sallis, Miss. Will the brethren pray for us in these meetings?

Fraternally in Him,

DONALD B. ALLEN.

Lewisville, Tex., June 8th., 1905.

1905.

## College Consolidation.

You know that I have too much writing to do to write much for other papers, but "G. H. C." has such a timely article in this week's BAPTIST on co-education that I must say amen to it. I have long been impressed that we are making a serious mistake in educating our girls and boys apart. I sent my daughter to Blue Mountain (in my judgment the best school of its kind in the world), and if I had fifty more I would send them there until they reached a certain age or advancement, then I would wish for a co-educational college to send them. As to what men may privately think of woman's ability to compete with man, that isn't in it; it is not a matter of competition, or pitting our boys against our girls, but a question of inspiration and helpfulness. "G. H. C.," which I take to stand for graduate of Hillman College, expressed it exactly; only she did not express enough of it. There is something in the world beside mathematics and the arts and sciences—something much more important, and we should look after that. It is a sad fact that many of our boys go to Clinton and get the true Baptist idea of education and life, finish their course in school and go out to mingle with the world, and marry some woman who knows nothing of Baptist ideals, Baptist doctrines, etc., but who, in many instances, has been trained to have a feeling of contempt for Baptist principles and ways; and in many cases the promising boy, who was the hope of the father and mother, drops out of religious work and becomes a religious do-nothing. Now this can be avoided to some extent by education. In the class room boys and girls learn to know each other and somewhat grasp each other's ideas of life; and as they would be in school together, under proper restrictions, for perhaps two or three years they would so learn each other as not to marry under the spell of excited infatuation and make an unhappy if not blighted home. We need to look at this for the glory of the Christ we love. In many places the boys are Baptists, and the girls sometimes Catholics, and the unions formed are sad indeed. In other cases the girls are educated Baptist girls, and the boys who are educated are wicked, with a tinge of hatred for Baptists; and sad indeed are the unions formed. A hint on this point is enough, we know how it is. In other cases educated boys and girls go back to their homes to mingle with those who have no education and, consequently, we have many "unequally yoked together," and often unhappy for life. Such things cannot be avoided as it is, for both girls and boys will marry, as a rule, the persons with whom they are thrown. We do not need co education for match-making, but we do need that Baptist boys and girls know each other and learn each other's worth. Were I to lay the plan for co-education I would have it so that the girls would spend the last year, or two years, in the co-educational college, and I

## THE BAPTIST.

7

believe we would find that such education would give greater inspiration, stronger determination, higher aspiration, larger expectation and undertaking. I hope to see the day when every college owned exclusively by the Baptists, as such, shall be co-educational. You need not use this unless you think it best, but I wanted to say it and "G. H. C." opened the way.

E. L. WESSON.

## Signs of Promise.

I was sorely disappointed that the people did not get to see my last until it was two weeks old. However excellent our P. O. arrangements the mails will miscarry some times, all things human have this element of uncertainty in them. By the way, this will be the next to the last of this series until I shall have returned from London, as the good ship Teutonic sails on the 28th of this month, and I am booked for passage on her. Dr. Searcy and wife will also be on her, and as to the other Mississippi folks of whom I have heard, pastors Hudson of West Point, Hewitt of Columbus, and Roberts of Grenada, I do not know on what vessel they sail. I do here take this occasion to thank my brethren who have always been so kind to me, and who have treated far above my worth, and who do show me this distinguished honor. I do want to serve you better. I do love you, not only for your sake, but above all because you are my brethren in Christ "Whose we are and whom we serve." I fail this time, the first in 32 sessions of being present at the State Convention. This has been my sorrow when ever I have thought of the London trip. Some of these days I shall drop out for all time, but in the joy of entering into the rest that remains to the people of God.

Well, the signs are good that we go—that ye go, to the Convention free of debt. There is a larger amount at this date to credit of S. M. than we ever had. If the figures will only keep up from now on to the meeting at Tupelo, and improve some, there will be gladness in the coming together of the saints when the treasurer shall have read his report. Hernando goes considerably ahead of last year, as does also Starkville, Lulu and Belen from the Delta make also advancing showing, while Bunker Hill away down in the Piney woods climbs up more than double. Indiana with good effect ranged over the entire mission gamut with one collection making \$161.75. West Point did much the same thing in an effort that resulted in nearly \$1,000.00.

One Sunday now remain for collections for State Missions. What tremendous issues are involved in the faithfulness of pastors and people in this last Sunday of the Convention year. "Do with thy might what thy hands find to do."

A. V. ROWE.

## An Ordination.

I have not seen any notice in THE BAPTIST of the ordination of Bro. W. J. Harvey, which took place on April 4th., last.

I suppose the clerk of the ordaining council failed to send up the notice, or I may have overlooked it in reading the paper. However that may be, I send you a notice which you may publish unless you have already done so.

By request of the Baptist Church at Redwood, near Vicksburg, who have called Bro. Harvey as pastor, the Durant Church, of which he is a member in full fellowship and good standing, called an ordaining council, composed of brethren J. T. Ellis, J. P. Hickman, S. E. Tull and T. A. Moore, for the purpose of setting apart Bro. W. J. Harvey to the full work of the gospel ministry. The council met Tuesday afternoon April 4th., in the Baptist Church at Durant, and examined the candidate as to his character, Christian experience, call to the ministry, and on Christian doctrines.

The examination was rigid and thorough and the candidate's answers were clear and satisfactory to all the council, and the result being reported to the church, the church ordered the council to proceed with the ordination, which was done at the night service. The sermon was delivered by S. E. Tull, the charge by J. P. Hickman, the Bible presented by J. T. Ellis, and the prayer offered by the pastor, T. A. Moore. After the laying on of the hands of the presbytery, the hand of fellowship was extended to Bro. Harvey by the presbytery and the members of the church, and the benediction offered by the candidate.

It may not be known to all that Bro. Harvey is blind, having lost his sight in an accident when a mere boy; but he has by diligent application informed himself on scripture doctrine, Baptist polity, and general denominational affairs to an extent that would do credit to one who has had far better opportunities and facilities for acquiring knowledge.

He has a wife and two little boys. His wife helps him in his studies by reading aloud to him; and he, having a very retentive memory, has a good store of information.

The church at Durant and the pastor take pleasure in commending Bro. Harvey to the brotherhood and the churches throughout the State. May his labors be fruitful of great good and the commendation of the Master "Well done, good and faithful servant, enter thou into the joys of thy Lord," be his final reward.

T. A. MOORE.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.



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H. F. SPROLES, ASSOCIATE EDITOR.

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## Editorial.

### Humility.

Love is greater than faith and hope. Humility is greater than all. All other graces prepare the way for it and lead unto it. Humility is the supreme grace, the brightest ornament of Christianity.

What is it? Not lowliness in spirit and life before men, but lowliness before God. It is opposed to arrogance, inordinate, self-esteem, unreasonable conceit of superiority in talents and wealth and accomplishment which claims rank and dignity because of these supposed possessions, and which manifests itself in lofty airs, in reserve and often in contempt for others. Humility is opposed to that self-complacency which neither fears God nor regards man, and imagines itself independent of both.

Humility is that unconsciousness of its worth which takes the lowest place as that which of right belongs to it. It is to be greater than oneself. It delights in meekness and modesty. It claims nothing and receives everything as a gift of God's grace. It is childlike. He who humbled himself in obedience even unto the death of the cross said that any one who shall humble himself as a child will be greatest in the Kingdom of Heaven. And Paul, his Apostle, exhorts, "Be clothed with humility." That is, let this grace be the whole of your spiritual dress. Let humility cover you. Do not be satisfied with one small piece called by that name, whose glory is dimmed by the splendor of other garments; but let this grace be the vestment and ornament of the life and living.

How shall one humble himself? Can one become humble himself by resolving to do it? Can he by force of will call out and sustain this grace? Or, is there the same relation of cause and effect here that

we see in other things? The recognition of God's presence and a vision of his majesty and glory will make man humble. Elijah, the fiery prophet of the wilderness, wrapped his face in a mantle when God's glory passed by. Job said of God: "Now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." The stars disappear under the glory of the sun. Every good gift comes from God. The Giver is great, and not the receiver.

Sometimes we pray, and frequently in public: "Lord, we humble ourselves," when our hearts are hard and stiff with pride. Such prayer is merely and literally a performance, that is, going through a form. We see the inconsistency and then pray: "Lord, we desire to humble ourselves before thee." Then we confess our pride and hardness, even the pride of our self-wrought humility. The Holy Spirit shows us to ourselves, manifests God and reveals Christ unto us, and then we pray: "Lord, we do humble ourselves before thee; do thou humble us." The soul then has something of the grace of humility.

In a recent sermon reported by the Times-Democrat, "Father Ryan," rector of St. Stephen's Church, and president of St. Louis Diocesan Seminary in New Orleans, highly exalts the Roman Catholic priesthood. The priest as mediator between God and men, "offers in the name of created beings the homage due the divine majesty, and obtains for these creatures from the treasury of the uncreated good the blessings necessary to their created nature or demanded by their fallen condition." Paul affirms that "there is one God, and one mediator between God and men, the man Christ Jesus," and Peter teaches that all Christians as such "are a chosen generation a royal priesthood, an holy nation, a peculiar people." The revered "Father" allows Christians to "enjoy an imperfect participation in the priesthood of Christ," but claims, without offering anything at all, that in ordination the priest, not only enters into "adequate participation in the priesthood of Christ," but actually "receives the priesthood of Christ, the same rights, the same power.

"True, a priest officiates with God on behalf of men through sacrifice, and intercession. There is no dignity greater, no ministry more sublime." "The perfection of the sacrifice depends upon the perfection of the victim and of the priest." This scriptural requirement was fulfilled in Jesus. He was both priest and sacrifice, "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." The Roman Catholic Priest's "Sanctity must be in proportion to his dignity," for the perfection of the sacrifice "depends upon the perfection of the victim and of the priest." Surely when perfection is claimed for the Roman priesthood reference must be had to office and station, and not to character and conduct; for they are not morally perfect.

"He must also be a priest and a victim."

Then, since the priest "receives the priesthood of Christ," and is also victim, the divine sacrifice is often repeated by thousands of priests, who offer themselves at different times and places as sacrifices unto God on behalf of the people. But the Holy Spirit of Inspiration says that Christians "are sanctified through the offering of the body of Jesus Christ once for all," and that he after offering "one sacrifice for sins for ever, sat down on the right hand of God," since by one offering "he hath perfected for ever them that are sanctified." How unlike New Testament Christianity is ecclesiastical Romanism!

## MISCELLANEA.

Bro. R. A. Kimbrough, pastor at Tupelo, is entirely clear of any shortcoming in giving full information about entertainment of attendants upon Convention next week. He published his notice once in THE BAPTIST and requested it continued, but in making up the paper it was inadvertently left out. See in this issue, and send your name the moment you read the notice.

The Gulf Coast Chautauqua will be held at Gulpport, Miss., July 1st-16th, and will have some of the most prominent speakers and lecturers in the country. The Railroads have made rates of one fare plus twenty five cents for this occasion.

The West Point Church has granted Bro. W. T. Hudson, the pastor a vacation of two and a half months to visit the World's Baptist Conference in London, and to take the trip through Continental Europe, and to continue his regular salary during his absence. Bro. H. J. Vanlandingham is to supply the pulpit during his absence without cost to the church.

The resignation of Dr. Sproles at Vicksburg leaves another important pulpit vacant. He will move to Clinton about September 1st, to assume the duties to which he has been called by the college. Our worthy associate is eminently qualified for the responsible position upon which he enters, and we believe it will give him the broadest field of usefulness that is open today to any man in the State. This arrangement will also enable him to do better work for our paper than he could do with the duties of a large pastorate upon him. He does not expect to quit the pastorate, but will serve one or more churches accessible from Clinton.

In a letter to Capt. W. T. Ratliff Dr. J. B. Gambrell says: "I received the Jackson News, with notice of your 49th anniversary. It was pleasant reading to me. Your long friendship is a cherished possession. That son-in-law of yours is doing the thing all right. In a year or two more he will have the Home Board in its right place."

Through the courtesy of our friend, Prof. F. L. Riley, of the University, we are in possession of volume viii. of the Publications of the Mississippi Historical Society. It is a valuable volume, and sells for \$2.00, express charges prepaid. Ad-

dress Prof. F. L. Riley, at University, Miss., and your wants will be attended to.

Memphis churches have given over \$7,000 to the endowment fund of the University of Jackson.

Mrs. Mamie Bacon Cox succeeds her recently departed husband as president of Cox College, College Park, near Atlanta.

The Home Mission Board has appropriated \$5,000 towards house of worship for First Baptist Church, Hot Springs, Ark.

At its last commencement the graduating class of Ouachita College gave \$1,300 for the endowment of that institution.

The press reporter says that Pastor J. E. Thigpen of Magnolia preached an impressive sermon June 18 on Christian Benevolence.

The meetings which have been in progress for two and one-half weeks in Jackson are still going on. The results to Baptist churches have been very satisfactory, something like 75 having united with the two Baptist churches.

One of the best informed men in the State says:

"The last year of the college will make it famous in all history. My sentence is that Ratliff and Lowrey will make anything go that can and ought to go, and so Mississippi college with God's help will go on and up to much greater things and may the Lord be with you both."

A great meeting is in progress at Kosciusko in which Pastor S. E. Tull is being assisted by W. Y. Quisenberry of Ruston, La. The town is being stirred as never before. A large number of professions and sixteen additions to the church crown the efforts and prayer of the first week.

The South McComb meeting lasted 11 days, the pastor was assisted by Eld. D. W. Bosdell, of Kentwood, La., who was found to be fine help. There were raised \$450.00 and all the debt on the church was paid off, and had 70 accessions to the church, 46 for baptism and 24 by letter. It was a quiet meeting in every way. The church will go to full time next year.

Bishop Galloway recently had an interview with President Roosevelt. Not long after this meeting, the president gave a reception to about 500 Baptist Bishops.

The Presbytery of Mississippi in session at Hazlehurst received Rev. J. F. Eddins, of Paris Presbytery, Texas, June 17, and after examination appointed him evangelist for this State.

Our readers are indebted to pastor Lusk of Indianola for those paragraphs under "Occurrence and Comment" signed "L," written while the "associate" was assisting him in a meeting.

Furman University, S. C., has conferred the degree of D. D. upon Professor S. C. Mitchell, now of Richmond College, and once teacher of Latin in Mississippi College.

## Notice.

The Woman's Missionary Union, auxiliary to the State Baptist Convention will hold their session in the Cumberland Presbyterian Church building in Tupelo Wednesday July 5th, and Friday, July 7th. We desire a large attendance and pray for good meetings.

(MRS.) R. A. KIMBROUGH.

## Rates To Tupelo.

On account of the meeting of the Mississippi Baptist State Convention at Tupelo, July 5th, all the railroads in the State offer the usual one-third reduction in rates, on the certificate plan, provided as many as fifty tickets are sold—so let no preacher use his "clergyman's permit" on this occasion, but buy a ticket and get certificate in every case. We will all pay full fare going and one-third returning plus 25 cents. When you buy your ticket ask your agent for a "certificate" to that effect, without which certificate you cannot get reduced rates back.

Tickets will be on sale for two days before the day of meeting. If you cannot get a through ticket, get a certificate every time you buy a ticket. Let everybody observe these regulations, and we will not have any trouble about rates.

W. P. PRICE, Cor. Secretary.

"Prohibition does not prohibit." THE BAPTIST June 15, 1095 page 8. That depends upon what you mean by "prohibition." The prohibition movement was not started to prohibit persons from drinking intoxicants nor is that its intention now. But to prohibit those who had authority from granting license to any one to sell intoxicants as a beverage etc., it thus prohibits because no one in any dry county of the State has such license. There is a law to punish persons for selling intoxicants without license to do so and may be the officers fail to discharge their duty in apprehending the guilty. Their failure is not chargeable to prohibition and should not be so charged. An argument of the antiprohibitionists is prohibition does not prohibit and they are substantiated by the above. Don't say it again but say it does prohibit that which it was designed to prohibit.

J. H. WHITFIELD.

## Poplar Springs.

A few words about our work. At Poplar Springs church, Copiah County, we organized the first of September 1904 with 19 members. We now have 26, with two young girls waiting baptism. We are having good meetings. Have a splendid Sunday School superintended by G. W. Gardner, our deacon. Our contributions to date for this year amounts to \$1.25 per member. We expect to make \$4.00 per member by the close of the year.

We will protract 2nd Sunday in July with J. O. Buckley to do the preaching and we are praying for a gracious meeting.

## The General Education Board.

Who is it that offers \$25,000? Is it the same board who gave us the \$15,000 four years ago? No, that was the American Baptist Education Society. That board is to go out of existence as soon as its present obligations have been met. Its money was furnished by Mr. Rockefeller. He gave the American Baptist Education Society \$100,000 a year for ten years. That society gave us \$5,000 at one time and \$15,000 at another. The money was not given to us by Mr. Rockefeller. He gave it to the Education Society, and the Education Society gave it to us.

The General Education Board is a different organization. It is not denominational, though the secretary, Dr. Wallace Buttrick, is a Baptist preacher. The most liberal giver to the Education Board is Mr. Peabody, though quite a number of wealthy men are putting money into the treasury of this board for the purpose of advancing educational interests throughout the United States. I applied to this board for help. They have agreed to give us \$25,000 on condition that we will raise \$75,000. I feel that this board is destined to do a great work. There are many wealthy men who are anxious to help the educational interests of the country. They do not know the educational situation of the country sufficiently well to know where the money had better be placed. Many of them are turning to this education board, putting their money in its treasury and depending on its executive committee to select institutions that are worthy of help. I had visits from two representatives of the board. One of them was Dr. W. H. Heck who was born and raised in North Carolina and who graduated at Wake Forest College, N. C. He looked thoroughly into the affairs of Mississippi College. I found him a choice spirit indeed. After he had made his report and the board had acted on our petition, Rev. Dr. Buttrick came down to arrange the details of the agreement with me. Dr. Buttrick is a Baptist preacher of great ability. I found him a man of big body and big soul as well as big intellect. I feel that the offer of this board is a generous one. They expect in the future to have large money at their disposal. I feel sure that if we meet promptly and in the proper spirit the offer which is now before us it will result in larger help in the years to come. Dr. Buttrick assured me that they would always be ready to give friendly consideration to any request we might make of them.

W. T. LOWLEY.

## Fentress and Ebenezer.

On the third Sunday in April was our day for Foreign Missions. At Fentress it seemed that Providence smiled. A bright day; congregation good; church made an advance of 100 per cent. Ebenezer on the fourth also observed Foreign Mission day, which was the first in the history of the church. After preaching by pastor from Matt. 28:19 an offering (not a collection) was made, and such rejoicing, brethren. There were five received, two by baptism, others yet to follow. We give God all the glory.

F. R. BURNEY.



## WOMAN'S WORK.

Mrs. J. L. T. Johnson, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Mackey, President.  
Meridian, Miss.  
Mrs. R. R. Woods, Secretary, Meridian.

Programs are suggested. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the society.

June 19, 1905.

## Subject: Field and Forces of Home Missions Board.

A PRAYER MEETING.

## Program

1. In summer setting give attention to decoration, hanging plants and wild flowers; enlist children in gathering and young ladies in arranging them. Perhaps some homecoming celebration will prepare papers, talk, or help in the music.
2. Hymns breathing praise and confidence.
3. Spiritual Topics: Isa. 59- and 100.
4. Thanksgiving for all accomplished by and for the Home Board last year.
5. Leaflet: "Field and Forces of Home Board." Have the divisions copied, read by different members and interspersed with prayer.
6. For emphasis: Receipts of Home Board last year, \$45,700; increase of \$12,147; W. M. U. contributions \$90,698, \$5,828; \$50,000 asked of W. M. U. the coming year, \$2,000 of which is for equipment of Mountain Schools.
7. Silent Prayer: that continued enlargement may be the history of our Home Mission work.
8. How to gain new members: House to house visitation; use of free conversation; heart interchanges of thought.
9. Business: Collection, discussion of plans for advance.
10. Leaflet: "The Squire's Opinion," by Kate Hamilton.
11. Take home the answer of Daniel Webster to the question: What is the most solemn thought with which you were ever confronted? "My individual responsibility to God."

## At Jesus' Feet.

Lord Jesus, life is hard, as you dost know,  
And hours of peace and rest are very rare;  
But it is sweet, after the toil and woe,  
To nestle close to thee with thoughts of prayer.  
If thou wilt lay thy hand upon my head,  
I shall arise refreshed and comforted.  
Dear Master, I am sitting at thy feet;  
I would not miss a look or lose a word.  
The hour is very holy when we meet;  
I fain would see and hear none but the Lord.  
I long to lay aside my grief and fear,  
And only know and feel that thou art near.  
The world's discordant noise ever more.

Clang round about my ears, and weary me;  
There were rough hands, ungentle hearts before  
That troubled me, but now I come to thee;  
O Jesus quiet me with tender speech,  
While up to thee my wistful arms I reach!  
In life's bewildering strife and eager rush  
I lose so much of thy sweet gentleness;  
But in the peace and solace of this hush  
Strengthen and soothe me with thy blessedness;  
Give to me what thou wilt; here at thy side,  
Whatever it be I shall be satisfied—  
Christian World.

## SELECTED GEMS.

"Oh! the loads that we might lighten,  
Oh! lives that we might brighten,  
By helping just a little."

"Beautiful hands are those that do  
Work that is earnest and brave and true.  
Moment by moment the long day  
is through."

"We bear our own burden: more easily  
When we help others to bear theirs."

"He prayeth best who loveth best  
All things both great and small;  
For the dear Lord who loveth us,  
He made and loveth all."

## A MISSIONARY ALPHABET.

A—always attend the meetings of the society. B—be prompt. C—collect money and pledges often. D—do all things heartily as unto the Lord. E—every one can do something. F—for Jesus' sake. G—give systematically. How much owest thou unto my Lord. I—invite friends and neighbors. J—join faith and works. K—knowledge insures interest. L—learning of the work leads to loving it. M—make preparations for the meeting. N—never be discouraged. O—mission, not mission, is written against many names. P—pray, persevere. Q—quiet, persistent, prayerful work needed. R—read our home field, foreign mission journal and State papers. S—study the needs and the fields. T—talk about the work. U—use influence, time, means, whatever, God has given you. V—vow and pay unto the Lord your vows. W—whatsoever he saith unto you, do it. X—expect great things from God. Y—you have individual responsibility. Z—zeal, enthusiasm, love will ensure success.

## FROM "THE SOUTHERN WORKMAN."

We as negroes must recognize that the main tendencies among us are towards bad homes, bad houses, bad family customs, and that, therefore, we must put forth especial effort among our-

selves and our neighbors to guard against carelessness, and to insure progress in home building. Each of us must strive to occupy a model home which shall inspire our neighbors.

Ability to read and write is only a single feature of the true education. A training is required that will make the man a man and the woman a woman of the best type, resolute for any task and competent for all required duties.

## AN OBSERVATION TABLE.

Place on a table a number of different articles. For instance a palm leaf fan with the question, "In what country did I grow?" A saucer of tea leaves might have the question: "Tell something of the country where I was raised." The picture of a missionary, but without his proper name, would ask "where do I work?" The picture of an ocean steamship or of an immigrant: "For whom do I appear?" A piece of Indian bead work or weaving will suggest: Why should we give the gospel to the Red man?" Numbers of other articles could be used in similar manner. Supply paper and pencils, ask that answers be numbered to correspond with the numbers on the articles.

## Important Notice.

The annual meeting of the Woman's Missionary Union will meet in Tupelo, July 5-7. The meetings will be held in Comberland Presbyterian church. The address of welcome delivered by a member of local society responded to by Mrs. Lloyd Garrett of Corinth. The first session will be given by the Tupelo ladies to the visiting delegates.

The second session will be held Friday at 4 p. m. The women of Mississippi have been asked to contribute \$100.00 to Yong Chow Hospital, \$15.00 for Mountain School work, \$75 for the support of Margaret Home. The objects will be presented during the meetings and pledges and cash taken for same. We are anxious for a large representation of our women and hope they will make an unusual effort to attend. These annual gatherings are spiritually uplifting and we ought to take advantage of them. We are praying for an outpouring of God's Spirit upon our meetings. Let us meet in His name "believing the blessings we are needing we'll surely receive." We hope to meet you there and have a great meeting.

Yours in the work,  
(Mrs.) W. M. R. Woods,  
Sec'y. Cor. Com.

Beaumont College,  
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Offers the most comprehensive curriculum to be found among Southern Schools for Women and Girls. Is located on what are universally pronounced the most beautiful School grounds in America—including 40 acres. All the most modern conveniences, Electric lights, Steam heating, hot and cold baths, etc. Expenses exceedingly reasonable.  
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Famous Lotion that is absolutely harmless and positively cures Sore Eyes, granulated lids, wild hairs, measles catarrhs. Bloodshot, or inflamed or tired eyes.

It makes weak eyes strong and gives instant relief to the burning pain or soreness of strained eyes, or eyes hurt by light work—send your name and address today for Free Package.

The cures being made by the magic lotion every day are truly remarkable. Mrs. I. W. Dodge, Valverde, Colo., tells of her cure in a month with this lotion, after all doctors and remedies had failed and they told her she must go blind. Today she can see perfectly out of both eyes.



Bad Cases of Granulated Lids  
by Prof. H. T. Schlegel's Magic Eye Lotion.

Rev. M. H. Blackman, the well-known pastor, was cured of a case of granulated eyelids that had resisted for years all attempts of doctors to cure. Mr. Geo. W. Byers, Owensboro, Ky., was cured of ulcers and wild hairs with this lotion after all other remedies had failed. Dora Casey, Chicago, was cured of granulated lids, for which doctors treated her for five months steadily, but failed to cure. Dr. J. W. Angell, of Iowa, one of the oldest and best known doctors in the west, suffered with granulated lids for seven years. He tried every remedy, but failed to cure until he used Prof. Schlegel's eye lotion, and one bottle gave him more relief than all the remedies he ever tried. Miss Kate O'Rely, Ottawa, Can., suffered from childhood with granulated lids and ulcers. Her father spent thousands of dollars with famous specialists and they failed, yet she was cured in a month with this famous lotion. G. Klopfer, the well-known florist of Peoria, Ill., suffered for years with watery and sore eyes and spent hundreds of dollars with doctors. One bottle of Prof. Schlegel's Magic Eye Lotion cured him. It stops pain instantly. It contains no cocaine or other harmful drugs and cures to stay cured. The Professor is very glad to send a free package of his remedy to any one who suffers with their eyes. Write today to Prof. H. T. Schlegel, 1031 Mackinaw Bldg., Chicago, Ill., and be cured.

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## Figures Do Not Lie

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Remedy (Palmetto Berry Wine.) Every reader of THE BAPTIST can receive a trial bottle absolutely FREE of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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Allen's Foot-ease, a powder. It cures painful, smarting, nervous feet and ingrowing nails, and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it today. Sold by all druggists and shoe stores. By mail for 35c. in stamps. Don't accept any substitute. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

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1. Location: Suburbs of Lynchburg. Cars every 12 minutes.
  2. Building: Elegant architecture, 120 rooms.
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  5. Principles: The school is co-educational, Christian and unsectarian.
  5. Terms: Board, tuition fees, heat and light \$125 to 150.
- Address J. Hopwood, Pres. Lynchburg, Va.

The Dining Cars running between New Orleans and Chattanooga on the Queen & Crescent Route day train, which leaves New Orleans at 9:10 a. m., daily, will be at once equipped with electric fans.

There are to be four overhead or deck fans and one rotary bracket fan in each car.

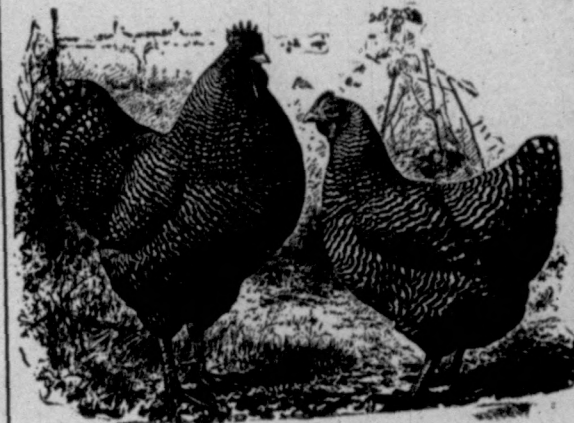
The use of overhead fans, so popular in offices, is not usual in dining cars, but the management of the Queen & Crescent Route believes they are much preferable.

## UNIVERSITY OF LOUISVILLE,

## MEDICAL DEPARTMENT.

The second oldest medical college west of the Alleghenies. Sixty-ninth regular annual session will commence October 2, 1905, and continue seven months. Attendance upon four graded courses required for graduation. Instruction practical. Clinical facilities abundant. Extensive laboratories well equipped with the latest appliances. Quizzes systematic and regular. For catalogue containing full particulars, address

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P. Rocks,

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Eggs \$1.50 per 15.  
I satisfy my customers.

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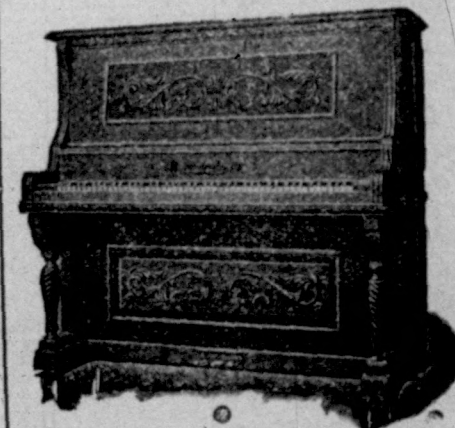


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In the Crusade  
In This Country

for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the downfall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White,  
Jackson, Mississippi.



## Deaths.

## Mrs. Lila Green Maxwell.

The death of the above named noble woman, which occurred at Brookhaven June 22nd, caused sadness in many hearts. I had known her from her early school days. During her college life she was my pupil. She was the daughter of Rev. J. Jasper Green, a sacred memory. She was noble, generous, self-sacrificing, interested in all who needed her help. She did not live in vain. She rests from her labor and her works do follow her. Her influence will abide. I planned to attend her funeral but was providentially hindered. Many hearts will join me in sympathy for her loved ones.

Her friends and one-time teacher,  
W. T. LOWREY,  
Clinton, Miss., June 25, 1905.

## Harry Sprle Burney.

Born Dec. 30, 1903.

Died May 24, 1905.

His death on a beautiful night after a long illness, from earthly shores to dwell in the beautiful House not made with hands, eternal and in the heavens.

Dear parents, do not grieve that he has gone to his reward, but rather say like Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Grieve not as those without hope, for you will see him again, and he will be a bright angel in the heavenly choir, that shall sing Hosannah to God in the highest.

X. X.

## Married.

## Madison Turnipseed.

At Elmwood, near Co. Amite Co., Miss., June 24th, 1905, by Elder Thomas Lansdell, Mr. W. Madison and Miss Fannie Turnipseed.

## What Have You Done For Christ?

On one occasion a friend was beside the dying bed of a military man who had held an important command in successful Indian wars. He asked if he were afraid to die. He at once said, "I am not."

"Why," he said, "I have never done any harm."

The other replied, "If you were going to be tried by court-martial as an officer and a gentleman, I suppose you would expect an honorable acquittal?" The dying man lifted himself up, and with an energy which his illness seemed to render impossible, exclaimed, "That I should!"

"But you are not going to a court-martial; you are going to Christ, and when Christ asks you, 'What have you done for me?' what will you say?" His countenance changed, and earnestly gazing on his friend, with agitated feelings, he answered, "Nothing—I have

never done anything for Christ."

His friend pointed out the awful mistake of habitually living in the sense of our relations with one another, and forgetting our relation to Christ and to God; therefore the error of supposing that no harm, or even doing good to those around, will serve as a substitute for living to God. What have you done for Christ? is the great question.

After some days, he called again on the old man, and said, "Well, sir, what do you think now?" He replied, "Ah! I am a poor sinner." He pointed him to the Savior of sinners, and not long afterward he departed this life as a repentant sinner, resting in Christ. What an awful end would have come to the false peace in which he was found! And yet it is the peace of the multitudes, only to be undeceived at the judgment seat of Christ.

If this world is going to be reached, I am convinced it must be done by men and women of average talent. After all there are comparatively few people in the world who have great talents. Here is a man with one talent; there is another with three; perhaps I may have only half a talent. But if we all go to work and trade with the gifts we have, the Lord will prosper us, and we may double or treble our talents. What we need is to be up and about our Master's work, every man building against his own house. The more we use the means and opportunities we have, the more will our ability and our opportunities be increased.—D. L. Moody.

## Timely Help.

A cabman in Liverpool once signed the pledge for Rev. Chas. Garrett, but soon after broke it. The poor fellow was so conscience-stricken and ashamed that he tried to keep out of the way of Mr. Garrett, and would slip around the block and take another street when he saw him coming.

One day, however, Garrett found the poor, miserable man when he was just about to give up entirely and throw himself without reserve into the whirlpool of dissipation. The good man seized him by the hand and said: "John, when the road is slippery, and your horse falls down, what do you do with him?"

"I help him up again," re-

plied John, in amazement.

"Well, I have come to do the same," said Mr. Garrett, tenderly. The road was slippery, I know, John, and you fell; but here's my hand to help you up again."

The sympathy and kindness thrilled the man to the core of his heart. He caught the friendly hand in a vise-like grip, and said: "God bless you, sir! You'll never have cause to regret this; I'll never fall again." And that time he kept his word.—Louis A. Banks.

I know whom I have believed—the person himself, the friend of sixty years—intimately, experimentally, continuously, in storm as well as in calm, upholding, reproving and consoling me.—Newman Hall.

## Enon.

May God bless the little band of workers at old Enon. We organized last October with 18 members, some moved off, one dead and some don't attend our meetings. It seems that we had a hard time last winter as the weather was bad most of the time and we couldn't hold our meetings as often as we ought, but as the beautiful spring has opened we hope to do a good work throughout the summer. Our work so far, \$43.70.

## TATE SPRINGS, TENN.

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"Say Ma, if I live will I be as big a goose as you?" "Yes my child, if you don't use Magic White Soap." Rub Magic on soiled parts, leave them in water one hour. No boiling, no washboard, no back-ache if you use Magic White Soap. Will iron easy as magic, has no rosin like yellow soap.

MAGIC SOAP CO., LTD.,  
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## GREAT SUMMER DISCOUNT.

(Clip from THE BAPTIST, Jackson, Miss.)

Effective June 1st the Queen & Crescent Route will sell round trip summer tourist tickets to all of the principal resorts of the United States and Canada at reduced rates. Any agent of this company can give you specific information as to rates, schedules, sleeping car service, etc.

GEO. H. SMITH,

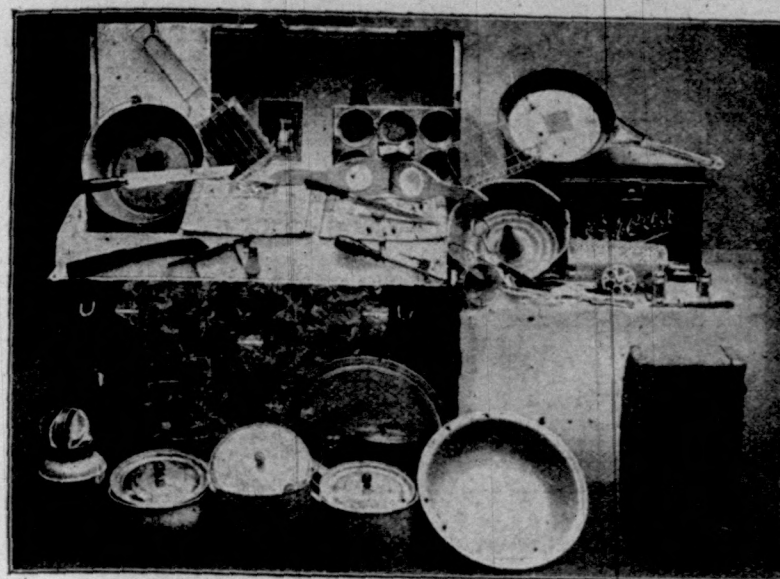
Gen. Pass. Agent, New Orleans, La.

## Free Song Book

Send names and addresses of young people able to attend a business college, marking with a cross the names of those you have heard speak of attending and we will send book containing words and music of over fifty favorite songs. Please mention this paper. Address either place.

## HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of THE BAPTIST a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, Le Roy, N. Y.

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5. Kitchen Paring knife..... 20
6. Washington butcher knife..... 40
7. Kitchen knife..... 20
8. Patent bread knife..... 20
9. Dover egg beater..... 15
10. Gentleman's 4 Bl. Stag Hd'd pocket knife..... 75
11. Wood Lemon Squeezer with porcelain bowl..... 35
12. Double wire tin boiler..... 25
13. Large round tin steel grater..... 25
14. Perfect adjustable can opener..... 40
15. Gray enameled wash pan large size..... 35
16. Blue enameled sauce pan 2 qt..... 40
17. Blue enameled 8-rin kettle 60..... 40
18. Blue enameled cake pan 7.50..... 35
19. Blue enameled fry pan 8.50..... 35
20. Blue enameled Preserving kettle 34..... 40
21. Blue enameled bucket 24 with 6 p..... 60
22. Japan Bread Box medium size..... 60
23. Blue enameled milk can 72..... 35
24. Nickel plated round serving tray..... 35
25. Blue enameled muffin pan 4.50..... 35
26. Set silver plated teaspoons..... 25
27. Silver plated salt shaker..... 50
28. Silver plated pepper shaker..... 50

Total..... \$10.00

You get these for less than cost.

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